/Salars/

563 794 179 184 Chinese life for a longer period of time; geographical isolation of those in the west; arrival in the west of the "New Sect," among whom are the Salars, dedicated to reform the older residents; and the fact that many in the east are mere converts.

[144] [262] [272] [273] The Moslems in Kansu are further set apart by the physical characteristics of their Tatar ancestry. Also contributing to the general physical condition of the Moslems is their tendency to eat more meat, drink more milk, and indulge less in wine and opium than the Chinese.

563 794 795 The Salars are Moslems of the Shiah division and of the "New Sect." (See chapter about Religion.) The majority of the Moslems in China are of the "Old Sect" and much better assimilated than the "New Sect." The "New Sect" is prevalent mainly in the west of China, and as indicated earlier, their lack of assimilation is due to an obsession to reform the older residents, and is accompanied by extreme fanaticism and intolerance. Amont this "New Sect" the Salars are the most fanatic of all and it may be that they excel in this tendency because of their isolation. Salar stubbornness is further revealed in the practice of the women, who persist in wearing the ancient dress of Samarkand.

563 794 [798] [346] Because the Moslems in China have throughout history persecuted and been persecuted, they display a certain caution in the practice of their religion in areas where they are not abundant. For example the mosques may often be architecturally designed to assume a Chinese style, and if they are in a decided minority the mosques will be constructed without a minaret. In such cases the muezzin will refrain from giving his calls. The isolated Salars, however, are more strict than most Moslems in certain observances. The women, [562] for instance, are still required to wear the veil while absent from their immediate home neighborhood.

563 794 795 Although there have been attempts in the past by the Moslems to set up their own state in North-West China, their internal division over religious questions makes their unification a difficult task because the Chinese leaders take advantage of this weakness and play one faction against another. It also seems to be the opinion that more than a religious basis is necessary in order to establish any sort of political entity. The Moslems are further handicapped in the field of practical political action in the modern world by the fact that it is nearly an impossibility to attain both a Koranic education and a modern education, an inherent requirement for coping with modern conditions in directing the establishment of a bona fide Moslem state. Even if some type of autonomous Moslem government were set up, the isolation, small population, and eccentricity of the Salars probably would

*563 and a certain degree of reproach. On the other hand, prompt ob-
62 servance of the rites at least creates a feeling of fellowship. It
769 is primarily a personal matter, but nevertheless, the entire community responds, just as in the case of the spring planting, and for the same reason. Each finds comradeship in working with the others in whatever concerns the welfare of the community.

*563 There are farm villages in which live only Chinese Moslems.
62 Physically, the community structure is similar to a Chinese vil-
184 lage. These Moslem villagers live in the same kind of houses and
795 do the same kind of farming. The streets of the villages also have a similar arrangement. But the Moslem people's religious-communal life is distinctively different from that of a Chinese village.

[346] In every Moslem village there is a small public building that is
[871] used as a mosque. In this building the children of the village gather at regular periods to receive religious instruction. They learn the Arabic alphabet and phonetics so that they are able to read the sounds of necessary prayers and religious formulas, even if
[785] they cannot understand them. The Moslems are very faithful in
[796] their observance of the fast of Ramadan. During the fast, they eat nothing between sunrise and sunset. At night they eat a communal feast. The community fires blaze all night and people call and shout to each other. Before darkness falls, pious bearded men say their prayers in public places. One or two of the elders may preach the points of theology, quoting the Koran in oddly mutilated Arabic. On such an occasion the Moslems refer to themselves as "we" and to the Chinese in the nearby villages as "they"

[794] As in the case of the Chinese temple, the building and upkeep of the mosque is a communal matter. Assessments are made and cooperative effort is initiated; and, of course, as a project, it rivals and competes with the Chinese temple.

The Moslem villages are comparatively more organized, or show more community spirit, than the Chinese villages. Like their Chinese counterparts, the Moslem villages are administered by their village elders who always intervene in the meager relations between the villagers and the local or county government. The county government makes no distinction between Chinese and Chinese Moslem villages. The two types of villages have almost no
[578] relations with each other. There is always antagonism between Chinese and Moslem villages. The two peoples have been and
[798] still are mutually practicing segregation. Factors which are responsible for the antagonism or segregation are mostly religious habits and ideals. In addition, while the Chinese have a higher population gain, the Moslems are economically more successful. Both of these facts may be sources of jealousy.

*563 However, in numerous economic activities, there is non-
184 admitted cooperation or division of labor between the Chinese
628 and the Chinese Moslems. This has held true especially for Moslem enterprise and Chinese skill.

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

S N 563 342 171 2. Patterns of living

a. Dwellings

S N 563 346 Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

S N 563 342 35 [349] [531] S N [212] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

S N 563 262 184 b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

S N 563 252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

S N 563 291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the [793] Chinese Moslem community) and the extremely orthodox people [782] they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

S N [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 747 203 [184] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

S N 795 referring to "those who pray openly," contrasted with Khafira (identified as the Old Sect) or "those who pray secretly."

All the sects described above belong to the Sunni order; there are extremely few Shi'is among the Chinese Moslems. These sects have retained continuous hostility, which has manifested itself in violence, at times even resulting in bloodshed.

N 795 563 [197] [142] H. The Salars

The Salars are another group of Moslems, distinct from the Dungans, who live in China. They differ considerably from the Chinese Moslems in appearance, and they speak a form of corrupt Turkish.

N 795 [361] The Salars live in Hsin-hua-t'ing on the right bank of the Huang-ho, and in the surrounding villages. They are also found on the road from Sining to Ho-chou. In religion they are Sunnis of the Hanefite School. They are not very strict in their observance of the different Moslem rites, and are known to be heavy drinkers. Although they do not observe the rites of Islam in a strict manner, they feel very strongly about their belonging to the world Moslem community and are quite fanatic in this respect. They have participated in many of the rebellions against the Han Chinese in the Northwest. Their clergy, who are greatly respected, are leaders of the Salar community.

N [669] [793] Unlike the Chinese Moslems, the Salars have not assimilated many of the customs and beliefs of the Chinese. They do not burn incense nor pay special reverence to their ancestors. They have a much better knowledge of the Arabic language than have the Dungans, and even the lowest classes are acquainted with the Arabic alphabet. They are said to have received their present form of religion from Ma Ming-hsin (Muhammad Amin).

N [177] [212]

III. Religious Life of the Chinese in the Northwest

N 346 798 A. Sites of Religious Traditions

The Northwest includes what was once the economic and administrative center of the Chinese Empire. In the city of Sian and its surroundings, some of the older relics of religious institutions can still be seen. The memory of the great culture heroes of the past is particularly strong here and many of them are still worshipped in temples and shrines. Foremost among them is the Great Yü, tamer of the flood, who, according to legend, made life in this region possible by draining the excess water off through the narrows of T'ung-kuan. Among the famous Buddhist temples of Sian is the Wo-lung-ssu (The Temple of the Sleeping Dragon) which was built in Han times and has been a place of continuous reverence by emperors and peasants ever since. It contained a famous mural of the Kuanyin by Wu Tao-zu

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

346 778 (eighth century A.D.) and a Sung edition of the Tripitaka. It gained its name through the Buddhist monk Wei-ko (Sung times) who used to stay there overnight and was called the Sleeping Dragon.

Another one is the K'ai-yüan-ssu, built in 713 A.D., which is adorned with many famous inscriptions and also was once famed for its library. Few religious relics are left now at this place, which has become a center of high-class girl entertainers instead.

One of the landmarks of Sian is the Glazed Tile Pagoda, Hua-t'a, built during the times of the Five Dynasties. Other famous pagodas in the neighborhood are the Great Swallow Pagoda, Ta-yen-t'a, belonging to the temple Ta Tz'u-en-ssu, in which the pilgrim Hsüan-tsang was active, and the Small Swallow Pagoda, Hsiao-yen-t'a, built in the beginning of the eighth century.

The best-known Taoist temple was the Ying-hsiang-kuan, which was made the main center of Taoist devotion by Emperor Jui of T'ang in 708 A.D. at a period when the Imperial house of T'ang showed pride in its alleged descendence from Lao-tzu, the great patriarch of Taoist religion. In Kuomintang times the temple was converted into a school.

778 [764] The plain around Sian is dotted with many tombs of past emperors. These artificial hills are held in great reverence by the local population and many myths have taken their origin here even though it is not known whose august remains these hills cover.

778 823 Shensi is also the site of one of the Five Sacred Mountains of China, which formed part of the Imperial cult and to which regularly Imperial sacrifices were offered. The worship of these mountains belongs to the oldest religious traditions of China. All through historic times down to and including the last dynasty, the Emperors went there in person for regular services or at least had themselves represented by topmost officialdom. At least since T'ang times large temples were erected to the spirit of these mountains. They were, however, not only [788] depositories of memories of this official cult, but as pilgrimage centers of organized groups and individuals, they have accumulated religious traditions and historical relics devoted to all sections of the population.

Even though the Western Peak, Hua-shan, has to cede priority to the Eastern, T'ai-shan, it always was, and still is, one of the most important centers of pious activities. Numerous temples, shrines, caves and pavillions testify to this fact. Most [346] of them are outside institutionalized Imperial ritual, but are maintained by local religious groups or sects and by the donations of visiting pilgrims in search of delivery from some bodily or spiritual troubles.

According to official tradition, the Spirit of Hua-shan is Shan-sheng, one of the descendants of P'an-ku, the mythical creator of the world. Many other genii have, however, been connected with this mountain. According to the oldest legendary records, it was a female spirit, the Holy Mother, Sheng-mu, who was propitiated here to bring forth the all-important rain; but she also received sacrifices and prayers to accord victory in battle. More recent and still prevalent legendary traditions make the Hua-shan one of the centers of the cult of the Jade Maiden (Yü-nü) whose blessings are sought for the propagation of male offspring.

It might be added that the Hua-shan with its rugged peaks and valleys, adorned with rare forests and intimate expressions of the pious sense of centuries, belongs to the most scenic spots of all China.

The great temple at the foot of the mountain, one of the most magnificent products of Chinese architecture, has been transformed into an arsenal in Kuomintang times.

B. Religious Attitudes in the Northwest

In general the Chinese in the Northwest adhere to the so-called "Three Great Religions." Confucianism, Buddhism and Taoism all play important parts in their religious system. In specific regions, Christianity, particularly the Catholic Church, has strong footholds among the local Chinese people. Where the people belong to the tradition of Chinese history and culture, scholarship and tradition have strengthened the cult of ancestor worship and the ideals and practices of Confucianism. There the blending of Confucian teachings, Buddhist ethics and Taoist principles predominates in the religious complex of the local inhabitants. In the border communities, strongly influenced by the nearby Tibetans, the Chinese include a large amount of Buddhistic observance and practice in their religious activities. They persist in styling themselves Confucianist in religious matters, but they devote their time and money to the performance of Buddhist ritual. It is reported that the Chinese of these areas are appreciably more religious than those of the more typically Chinese communities. Taoism is sandwiched into this all-embracing system of magical practices, necromancy and aberrant forms of philosophy.

Christianity first came to China through the Northwest and established its headquarters in Ch'ang-an (present Sian), the national capital during the Tang Dynasty. Missionaries of the Nestorian Church first brought Christianity to the trade routes in the present Northwest. The decisive, historically dated record in Chinese and in Syriac called the Nestorian monument,

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

CHAPTER VI

FROM YENAN AND YENCH'ANG THROUGH THE MOUNTAINS OF EASTERN SHENSI BACK TO HSIAN FU

Yenan—American attempt to exploit the oil deposits of Northern Shensi—Yench'ang—Yich'uan—Brigands and soldiers in Northern Shensi—Han-ch'eng—How to travel in comfort—Hoyang—Ch'engch'eng—P'uch'eng—Fup'ing—Sanyuan—Baptist Mission—Cotton cultivation—Back in Hsian.

YENAN FU, now known as Fushih Hsien, a second class district city, is a large place in area as cities in Northern Shensi go, but is nowadays extremely poor and dilapidated as the result of the constant depredations of brigands in the neighbourhood, most of the shops in the main street being deserted. It is built in the narrow valley of the Yen Shui, which it completely fills at this point, and like Fu Chou it has guarded this passage into China against the inroads of the Tartar hordes from the North for thousands of years. On the hill side opposite are some remarkable cave temples of great antiquity, one of them containing innumerable (said to be ten thousand) little figures of Buddha carved out of the sandstone rock. The neighbourhood appears desperately poor and the crops very backward, the little wheat we saw being still green and barely in ear during the first half of June, though the elevation is only about 3000 feet. Northern Shensi and N.E. Kansu appear to be drying up and turning into desert, perhaps owing to the existence of a little-known range of mountains in Shansi, just east of the Yellow River, which, rising in places to a height of over 10,000 feet, must act as a barrier against the moisture-laden winds from the coast. Coal and iron are said to be abundant in the neighbourhood, but lack of means of communication renders them useless except for local consumption. Petroleum is also found in Northern Shensi, and the attempts to exploit these oil deposits have been, apart from rebellions, revolutions, and brigandage the most important events of recent years in this region.

In the past mineral oil used to leak out of the ground

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

PLATE XVII

133

DIVIDE BETWEEN THE LO HO AND YEN SHUI NEAR YENAN

346

CAVE TEMPLES IN SANDSTONE CLIFF OPPOSITE YENAN

[FALING p. 70]

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

thoroughly sound and sensible policy. The conversion of the Chinese is a tough proposition; but there is a far tougher one confronting the missionary in the North West, and that is the conversion of the Mahomedans and Tibetans in Kansu. The Chinese is apathetic towards Christianity, while keeping an open mind towards any aspect of it which may be turned to his material advantage. The Tibetan or Mahomedan on the other hand is usually not at all apathetic, but very actively hostile towards any attempt to convert him.

From Sanyuan to Hsian Fu is a day's march, called 90 li by the Chinese owing to the passage of the two rivers which occupies an hour or so, and is therefore considered the equivalent of 10 li. For us it was a long slow march, floundering through the mud in pouring rain. The road runs due south across the plain, the pagoda of the village of Ch'ingyang T'a being a prominent landmark for the first 30 li. A few li beyond this village the Ching Ho is reached and crossed by a cart ferry, and another 15 li across a low table-land of loess dotted with the curious tumuli, some from fifty to one hundred feet high and said to be the tombs of ancient kings, brings one to the Wei River, varying from a few hundred yards to a mile in width according to the season, and crossed by a cart ferry. These plains along the Wei and Ching rivers are the great cotton-growing areas of Central Shensi. Cotton has always been a staple crop of the province, and is one of the principal exports. It is now being grown more extensively than ever and is being bought up for export by the Japanese. The soil and climate appear well suited to its cultivation, and there seems to be no reason why its quality should not be improved by scientific methods, nor why there should not be a big cotton spinning industry in Hsian and the neighbourhood. As it is the Japanese buy the cotton, take it to Japan to spin, and then return it to the Chinese in the form of yarn.

We found the Wei River in flood and had a hard time crossing it. The ferry took us over the main stream, but two branches in flood had to be forded with the water up to the ponies' bellies and running like a mill race. One of the carts accompanying us, containing the baggage of the soldiers, apparently drove into a hole and disappeared except for its hood; we were too much occupied at the time with our own

2: Teichman G-S (1919) 1921 AF13 Northwest China AF13

a railway following the main road (which could avoid the more formidable Feng Ling by a détour down the Tung valley and up the tributary to Liufeng Kuan) would presumably require a long tunnel, and would meet with many more difficulties following down the gorge to Liupa and beyond. Some five li below the pass lies the Changliang Miao, beautifully situated at the junction of two wooded ravines, where we passed the night. This is one of the finest temples in China, built, I believe, in the Han Dynasty, and is well known amongst the Chinese; one would have liked to remain there a week.

From Changliang Miao (also known as Miao T'aitzu) the path runs down a winding gorge for the rest of the way to Liupa, a distance of 40 li. The latter, formerly a T'ing, and now a third class Hsien, is a picturesque little place, almost filling a narrow valley hidden away on the southern slopes of the Ch'inling Shan, its situation exactly resembling that of Huayang further east on the road to Fop'ing. The city is practically empty, the life of the place being concentrated in a suburb outside the south-east wall.

From Liupa to Paoch'eng in the Han valley plain is a distance of about 180 li, which can be covered in two long marches, the trail running all the way down a winding gorge, occasionally cutting off corners by crossing low spurs. The going is most of the way very rough and rocky. Some three hours' march below Liupa the stream joins another much larger one flowing down from the southern slopes of T'aipai Shan, called the Pao Shui; up this stream lies a very rough trail to Mei Hsien in the Wei valley, crossing a shoulder of T'aipai Shan by a high pass. Several villages living on the traffic of this great highway are passed in the gorge, T'iehfotien, Matao Yi (the half-way stage), Erhshihli P'u, and Ch'ingch'iao Yi, in any of which a halt can be made. As one approaches the plain, the gorge, instead of opening out, becomes narrower, the cliffs more precipitous, and the track more rocky; and just when the weary traveller is beginning to look forward to the end of the stage, the gorge becomes impassable, and the path ascends for several hundreds of feet by flights of irregular stone steps, winds round the top of a spur, the Chit'ou Kuan, and drops straight down on to Paoch'eng Hsien, lying on the edge of the Han valley plain.

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

241 sort of veitch or lucerne is grown in the dry rice fields in the winter and ploughed into the ground at the time of the spring flooding as manure for the rice crop.

487 Ch'ien Chou lies near the north-western edge of the
133 Wei valley plains, and the road now ascends steadily over loess hills for 90 li to Yungshou Hsien, lying just under the summit of a loess clad range which here bars the way to the west. The corn fields in the neighbourhood were full of pheasants, though there was little or no cover apart from the standing crops. The times being at the moment fairly peaceful, we met a constant stream of the large carts which ply on this road, one animal in the shafts and three in front, mostly laden with the famous Lanchou water pipe tobacco, which is exported from Kansu to all parts of China. Leaving Yungshou, half an hour's walk uphill brings one to the top of the ridge (4500 feet), whence there is a steep descent into a stony valley leading down to a hamlet half-way to Pin Chou. Here the road ascends again through the loess to a plateau intersected by ravines, down one of which it descends [361] steeply to reach the valley of the Ching Ho and the district city of Pin Chou, 70 li from Yungshou.

The Ching River is here a shallow mountain stream and quite different to the torrent of liquid mud met with lower down; apparently it assumes the latter character after its confluence with the Huan Ho, which flows down from the loess of N.E. Kansu. The road runs up the cultivated valley of the Ching Ho, here about a mile wide and bounded by cliffs of loess and sandstone dotted with caves. Twenty li out [346] the temple of Tafo Ssu is passed on the left hand, where a number of cave temples have been cut out of the rock in one of which there is a huge figure of Buddha. Two hours' march further on the road leaves the valley and climbs up on to the loess plateau, across which it runs for the rest of the way to Ch'angwu Hsien, a little city floating in a sea of wheat, 80 li from Pin Chou.

From Ch'angwu Hsien to Ching Chou is a long day's march called 100 li, the Kansu border being crossed at a village 30 li out. The road runs across the plateau, winding to and fro to avoid the cracks and fissures in the loess, the beginnings of ravines, cañons and valleys. It is lined with trees much of the way, and often these are seen to lead to

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

795 front towards the Chinese and the rest of the world, and in this unity (as also in the case of the unity of the Catholic 563 Church) lies their amazing strength today. I have heard the Chinese compare both Islam and the Catholic Church to vast world-wide secret societies bound together for purposes of mutual benefit and protection against the rest of mankind. At present the Moslems of North West China, though unsupported by the Treaties of any Foreign Powers, and in spite of the terrible set back after the rebellion, have acquired by their own efforts a privileged and independent position, and indeed are now the principal power in the province.

784 The various sects and classes seem to differ a good deal in the strictness of their observance of the tenets of their religion. Abstention from pork seems universal, and many abstain also from wine, opium, and even tobacco. The Ramadan fast is carefully kept by the upper classes, but 551 not so strictly by the lower. Every Moslem appears to have an Arabic as well as a Chinese name, but a knowledge 191 of the former language is confined to a few Ahongs and scholars. The Koran is read in Arabic. All classes hold keenly to their religion, and their religious centres are visited from time to time by priests from Turkey, Arabia, and 563 Central Asia. They keep aloof from the Chinese, whom they consider unclean, and do not usually frequent the Govern- 582 ment schools. They occasionally take Chinese wives, but the latter have to be cleansed before marriage externally and 783 internally by a course of baths and water drinking. The veiling of their women is not, I believe, practised in other 291 parts of China, but in Kansu we saw veiled women on two or three occasions, each time travelling on the road. The 356 superiority of the Moslems over the Chinese in regard to housing, food, personal cleanliness, and general standard of living is marked, and their spotlessly clean and well-kept mosques (*Lipai Ssu*) are in striking contrast to the dirty and dilapidated temples of the Chinese. These mosques 346 are Chinese-style buildings, and in this respect as in most others they have created a Chinese Mahomedan Church. 634 Though the magistrates in the Mahomedan districts are Chinese, they usually refrain from any interference with the Mahomedans, who appear to manage their own affairs through a sort of local government.

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

the muleteers now came to the rescue; and in a short time all was in order, so that, apart from the fact that the feet and legs of man and beast were encased in a sheath of thick mud, which gradually hardened to the consistency of plaster of Paris, no damage was done.

The Sian plain is a fertile land, with vast wheat-fields, where in late autumn the persimmon groves make a beautiful picture. The widespreading foliage of dark glossy leaves, symmetric in form, together with the golden fruit hanging in profusion from the bending boughs, are very distinctive features. The wayside food, also, was the best we had met with in China, and before long we entered the pear-growing district around Pinchow, where extensive orchards stretch for miles on all sides. Here, besides filling every chink of our luggage with the pears, we considerably added to that elastic quantity known as 'hand-baggage,' and for several days we pillowed our heads on lumpy sacks of the fruit.

A few hours before entering the border of Kansu, we passed a number of booths in which were sold numerous small articles carved from the wood of the jujube tree (*Zizyphus jujuba*), which supplies a fine quality of dark, red wood pleasing to the eye, and so hard as to be almost indestructible. A plantation of these trees surrounds a temple backed by enormous rock, on which has been carved the figure of a gigantic sitting Buddha. After wandering around and between its huge feet, we climbed the many flights of steps leading to a gallery on a level with the prodigious face. This Buddha forms one of a group of three colossal images, the chief of which, within Tibetan fastnesses, stands—with foot thrust forward—waiting for the appointed hour when he must move towards his sleeping brother, reposing outstretched, in a temple of distant Kansu. Him he must

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

these two faithful friends we had also two earnest Evangelists, who never lost an opportunity of recommending the Good News which we were there to proclaim.

CHAPTER XIII

THE CITY OF TEMPLES

When not busy with village classes we made an opportunity to see the sights of Kanchow, which is a very remarkable town. The city wall is three miles in length, and from it a fine view of the well-irrigated, fertile land around can be obtained. This was sown with wheat, barley, millet, and more especially with rice, for which this district is famous, as well as with the opium poppy, and also peas and beans for animal fodder. Nearer the town were numerous fruit-orchards —pears, apricots, and apples—with vineyards which supply the market with both black and white grapes. The amount of water which floods this district from the melting snows is so great that many of the country roads become shallow rivers during the summer months. Looking down into the city from the wall, one's first impression is the beauty of the reed-filled lakes, and the number of splendid trees. From the midst of these the gay, glazed-tiled roofs of numerous temples appear, and a high pagoda built in Indian style catches the eye, but the dwelling-houses are low and insignificant. The roofs are flat and made of mud, and the houses are all very lightly built and obviously crooked, owing to the boggy nature of the soil which does not allow of a sure foundation. The largest temples and the Mission Compound stand on the higher ground of the city,

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

which permits of a more solid structure than elsewhere. The collapse of these mud dwelling-houses is frequent; we ourselves were roused one morning by an ominous thud, and ran out just in time to see Molly, with an injured air and covered with dust, led from the ruins of her stable which had fallen down around her.

Among the temples none is so highly valued by the citizens as the Hall of the Sleeping Buddha. The figure is one hundred and twenty feet in length, about forty feet high, and is firmly believed by the Kanchow populace to be the largest image of Buddha in the world. It is made of earth and plastered with a composition of lime and paper pulp. Entirely devoid of artistic merit, it is merely a colossal figure, reclining with the head resting on the right hand, and enormous, outstretched feet with huge, round toes of regular form. A gallery runs round the upper part of the hall from which a downward view can be obtained. The city also contains a Chorten (relic tomb) about one hundred and fifty feet high, which holds the remains of a noted Living Buddha who died in the locality. The Chorten is considered to symbolise the five elements into which the body is resolved at death—earth, water, fire, air, and ether.

In another temple is a brass horse and rider of great antiquity. This statue is viewed with reverence, as it is believed to have been miraculously conveyed to Kanchow by a great flood of the Black River. Outside this temple is a splendid, bubbling spring of water, called the Ih Chuan, and said to be the first spring of sweet water to the west of the Yellow River. It feeds a tank where sacred goldfish disport themselves, and has been venerated for centuries. Close to our own residence was the beautiful Temple of the Spacious Hills. We often walked there in the evening, when the

[1] T.J.G. [at Kanchow -- [2] Analyst]

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

flowery trees and shrubs, roses and peonies, made the garden fragrant. The temple held a fine set of china figures representing the Pa Hsien. These are the Eight Genii, the men of the hills, who once lived on earth, but now, free from the grosser claims of the flesh, still retain the capacity for such minor delights as strolling leisurely in beautiful surroundings, or even those of eating and drinking. When in the flesh, although they practised asceticism, it was not to such a degree as to secure complete etherisation. They are not immortal, but enjoy a prolonged and easeful life. The little figures look their best standing on the old lacquered table in the sombre shrine, and the gay gardens provide an appropriate setting to these unaspiring beings.

Above the porch was a fresco which showed—hanging in graceful attitude over a balcony rail—the form of the Kwan in—Goddess of Mercy—with an infant in her lap. The pose, coiffure, and background were so Western that it might have been a fresco in the porch of an Italian Church. This was not the only place in which we saw pictures which bore a distinct trace of Nestorian tradition and influence, and this is not surprising considering that in the thirteenth century, Marco Polo still found groups of Nestorian Christians, both in Kanchow and in Suchow.

Close by the Temple of the Spacious Hills was a quiet courtyard, where ten Buddhist nuns lived in community. They were all deficient, either physically or mentally, blind, deaf or short-witted. Their feet were unbound and their hair cropped. They were in receipt of a pension, and gave themselves up to reciting long liturgies. Their services were valued at funerals, where they intone prayers for the departed. We often called in and sat for an hour, and they loved to see our Scripture pictures, and listen to the Bible stories.

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

of which the eastern suburb has become the centre of business with Turkestan merchants, who are all Moslems.

On approaching the city we passed a lovely temple retaining the old title of 'the Spring of Wine.' Its grounds still contain a reedy basin wherein sparkling waters continually bubble forth.

Through the great gate we entered this eastern suburb, a far more un-Chinese settlement than anything we had hitherto seen. At the inn doors stood groups of travellers clad in wadded coats of striped cotton, with loose trousers stuffed into high leather boots. They wore a species of turban, to which they owe the Chinese name of 'Chantow,' meaning 'Bound head.' Many had brown curly beards, but several were of a fair complexion with reddish hair and beard. They spoke a language utterly unknown to us, which we learned later was Turki, and has no resemblance to Chinese.

On the stalls cotton materials were on show, hand-woven in Turkestan, with patterns and colours totally unlike Chinese goods; rugs, too, and gorgeous saddle-bags, while many a Chantow sat by great mounds of dried sultanas, apricots, and plaited strips of dried melon.

The dome and crescent of a whitewashed mosque[1] now appeared, and as we passed its doors a crowd of young Moslem schoolboys ran out. They had been studying Arabic and the Koran under the tuition of the 'Ahung.' All were strikingly goodlooking, but had an air of haughty arrogance never seen in Chinese scholars.

Every smithy was busy shoeing magnificent horses, and all the inns were overflowing, the east suburb being the halting-ground where every traveller rests himself and his beasts, provisions himself for the exacting journey ahead, and repairs his carts and changes their

[1] [In Suchow-- Analyst]

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

morass) the whole of the party made its way on foot to a wretched hovel, where on the damp ground, amidst indescribable dirt, we spent the night. Incidentally, we discovered that we were expected at this house; and that the carter was smuggling illicit goods to his friends under cover of our tracts. The next day the mules were changed for oxen. 'There are rivers ahead,' said the man, in a confidential whisper; 'nothing like oxen for crossing water. This, my nephew, (here he indicated a lad of about sixteen) 'understands the fords thoroughly, and he will now take you on for the rest of the way.'

Knowing there could be no danger from rivers at this season of the year, but feeling that we might, at this rate, never reach our destination at all, we accepted the new arrangement, trusting 'Welcome Home' to see us safely through; and late that afternoon, in a snowstorm, we reached Kinta.

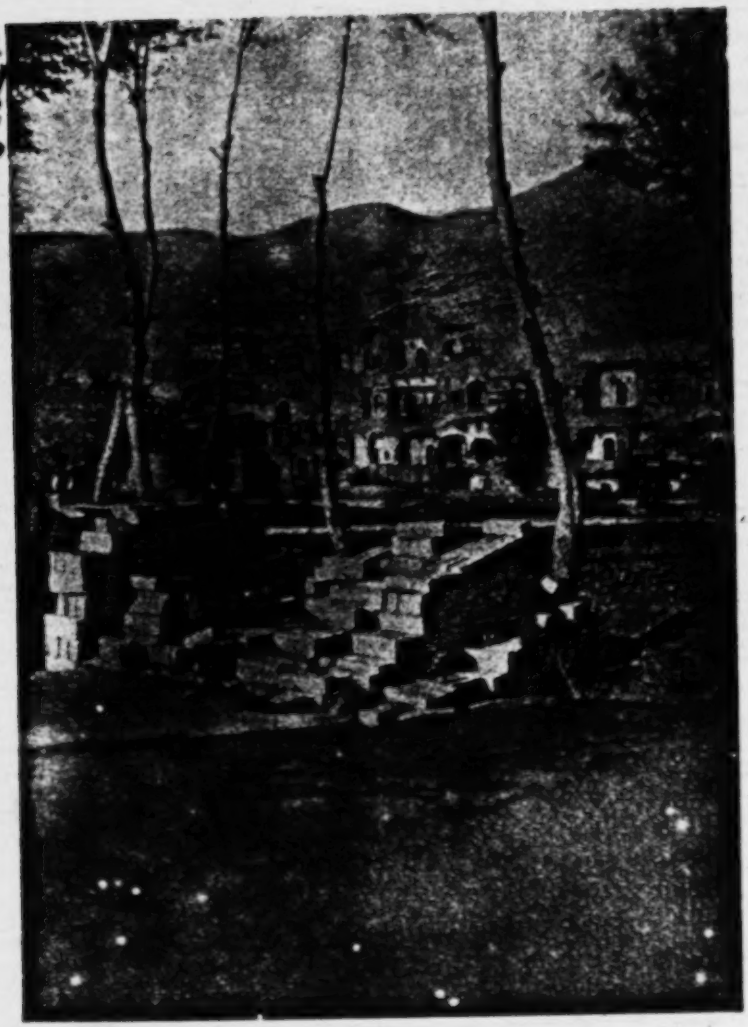
It proved to be an interesting place, colonised two hundred years ago by people from Taiyüanfu, in Shansi, and though small, yet from its position on well-watered land of large extent, it is a place of importance.

The Golden Tower, from which Kinta takes its name, is in Indian style, as are also many of the temple frescoes and wooden idols of the cities north-west of Kanchow, showing that at one time Indian art had strongly imprinted its mark in the Province of Kansu. The dome of the tower is said to have originally been covered with pure gold, which was stripped off by the Moslems and replaced by brass; and this having in turn been stolen, the whole tower was subsequently whitewashed, as it is to-day.

In the spring the temples all hold separate festivals in honour of their respective gods, and we were in Kinta when the *Cheng Wang* (protective deity of the

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

172
778
•346



THE CAVES OF THE THOUSAND BUDDHAS.

"Many of the upper shrines have now no frontage at all, so that they can be seen from the valley below."

To face page 134.

[FACING p. 134]

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

172
778
346
532

The self-appointed guardian of the Caves of the Thousand Buddhas is an interesting man, who by his own unaided efforts has enormously improved the place—a Taoist priest, from the Province of Hupeh, he came twenty-eight years ago on a begging pilgrimage to Chienfutung, which in those times was nothing but a barren waste with a trickling brook losing itself in the sand. Wang-tao-shi—for that is his name—soon utilised this water for irrigation; he planted all the trees with his own hands, and sowed enough crops for his maintenance and that of his acolytes. He also erected a large, commodious rest-house, containing a lofty, cool hall surrounded by sleeping-cells, all spotlessly clean; while he himself occupied one small room adjoining a tiny kitchen. In order to repair the caves he has made frequent begging expeditions, and has also from time to time received large sums in exchange for certain old manuscripts, now in the possession of various museums; but he has never enriched himself, all being spent on the upkeep of the temples. The caves have been hollowed out by hand from the almost perpendicular cliff, which they have honeycombed, and each contains some particular representation of Buddha, by whose name it is distinguished; such as, 'The Temple of the Precious Three'; 'The Hall of the Solitary Buddha'; 'The Shrine of Sakimuni.' The walls are all frescoed, and extraordinarily well-preserved owing to the dryness of the climate; and as the façade has broken away in places, many of the upper shrines have now no frontage at all, so that they can be seen from the valley below. The atmosphere is marvellously clear, and they present an exceedingly fine effect. This breaking-away has also had the advantage of letting in the brilliant daylight to the shrines, some of which would be wholly inaccessible if it were not that small doors of communi-

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

cation have been opened through a long vista of grottoes; one could, therefore, wander on almost interminably. The paintings cover a great period of time, some dating back to the Han dynasty (202 B.C.–A.D. 265), others to the Sung (A.D. 960–1280), and many of the best to the Tang period (A.D. 618–905).

A good number have been covered over by more recent stencil-work, the various layers of the colouring being clearly visible where the doors have been cut through. A very usual pattern for covering the walls is made by the use of innumerable small clay medallions, which viewed from a distance seem to present a geometrical design, but which on inspection are found to consist of a draped figure of Buddha sitting in an attitude of contemplation.

Most of the large idols were in raised alcoves, sometimes approached through an ante-chapel, in which were life-sized figures in flowing garments, their heads outlined against gilt haloes, or flame-bundles. The most delightful decorations represented family scenes in Paradisaic Gardens, where dainty ladies leant over lakes, or stood on camel-back bridges, watching the birds circling round the lotus tanks, while happy children ate ambrosial fruits.

Episodes from the life of Buddha recurred in many forms, as also illustrations of the delights awaiting those who attain to the joys of the Buddhist heaven. The ceilings were not arched, as one would expect in cave-dwellings, but were cut out to a square, the sides of which sloped upwards about five feet to form a smaller square. Anyone accustomed to the Chinese measure used for grain will understand that this is the shape of an inverted '*dou*.' We saw several colossal figures nearly a hundred feet high, one of which is enclosed in a roofless hall with head open to the elements, and another

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

is an unusual representation of the Buddha reclining in the final state of Nirvana. A detailed account, as well as splendid pictures of these wonderful caves, can be seen in Sir Aurel Stein's record [1] of his visit to Tunhwang in 1907, when in company with the old guardian, Wang-tao-shi, he opened up a temple containing a mass of manuscripts of priceless value. These were written not only in the Chinese, Tibetan and Sanskrit languages, but also in Uigur script, which is a derivative of Syriac writing, in Runic Turki, and in a peculiar form of Syriac script as employed in Manichaean writing. The variety and quantity of these manuscripts showed they must have formed part of some ancient monastic library. Specimens of hand-painted silk banners brought from Chienfutung by Sir Aurel Stein may be seen in the British Museum, and many extremely ancient and interesting records of Tunhwang find their place to-day in the King's Library of that building.

On entering one of the larger temples, we were startled by the appearance of a Figure so totally unlike those which surrounded it as immediately to rivet our attention. It was that of a man standing by a tree, the face of which wore an expression so benign, sorrowful, and strikingly human as to cause us to remark to one another that it might have been intended to represent the Lord Jesus Christ. We were therefore particularly interested, on returning to Tunhwang, when we were asked the question by the students if we had noticed that they had given our Jesus a place in their Pantheon.

At the extreme southern end the caves contained more modern work, and the terrifying grotesques of the Chinese temple came into evidence once more. Here we entered a shrine whose deity was surrounded by a banner proclaiming it to be 'The Pitiless One.' On

[1] *Ruins of Desert Cathay*, Sir Aurel Stein.

3:Cable & French M-5 (1926) 1927
AF13 Northwest China AF13

either side stood an attendant, one of which was a gaunt brown shape of terror sent forth to induce men to commit suicide by taking opium. His was a dread figure indeed, but not to be compared with the second, which represented the female instigator of suicide, by means of cutting the throat. She carried no emblem to make her mission clear, but every line of her insinuating face and bold, compelling eye, suggested the Power of Evil, able to break down the last hesitation in the mind which contemplated this dreadful deed; and Chinese women have since told us that many a bride has cut her throat after a visit to that shrine. The consummate horror of this representation so impressed us, that we can well believe it.

Chienfutung habitually stands solitary, but for the visit of an occasional pilgrim, except during one week of the year, when thousands of worshippers crowd its temples, and the air is heavy with burning incense. Streams of small-footed women risk their necks on the precipitous, crumbling paths leading to the upper galleries, nor will they, in spite of the utmost fatigue, leave one single temple unvisited, lest having done so much, they should fail to conciliate that last, final deity whose malice might be incurred by neglect!

CHAPTER XXV

THE LAKE OF THE CRESCENT MOON

We returned to Tunhwang so enthusiastic about the art treasures of 'The Hall of the Thousand Buddhas' that our visitors urged us to make a second expedition to another beauty spot of the locality, Yüehyachüan—'The Lake of the Crescent Moon.' 'Chienfutung is

in the Lumi kingdom. (5) In this, they say, perfect happiness is to 771

5. Lumi or "Rumi guo" to the Chinese Mohammedans means Turkey, the Oriental Rome.

to be found even on earth and from there you can without effort ascend to heaven. In the Lumi kingdom a great emperor reigns, they say, who is emperor of all Mohammedans; pillage and murder never occur there and, neither the emperor and his subjects nor the officials there are ever guilty of injustice. "The emperor of Lumi is our emperor, too," say all the Hui hui in Kansu, and they began their countless uprisings so that they might really belong to him.

In the year 1895, at the instigation of a few wealthy Moham- 563
medans, there was no fighting carried on around the city of Ho tschou. [346
Thus, there are still a great many mosques preserved here; the oldest and largest of them were, however, already destroyed after the uprising in the '70s. But in the territory of the Salar a little farther to the northwest, through which I came on my further journey, there was a good deal of fighting in 1895. These Salar, remnants of a /162/ Turkish group which last emigrated to China from the West - in the Ming period, it seems - allegedly under the leadership of a mullah who is buried west of the city of Hsün hoa, are said to come from what is today Russian Turkistan. The center of their 631
country and the place from which their eight gun (1) into which

1. Community or district. This gun is a word that I heard only the Salar use. It is said to be Chinese (?). Besides the eight chief gun of Hsün hoa, there are a few wai (outer) gun. Altogether there are only two or three dozen Salar villages. Probably gun means "aggregate of a thousand" (see also p. 165). The names of the eight chief gun are: Keitse (Geitse) gun, Tsa tscha gun, Su dsche gun, Tsaghan gun, which lie west of Hsün hoa; and Tsching schui gun, Man da gun, Nei man gun, Tschang ga gun, east of Hsün hoa.

from ancient times they have been divided, are ruled by the Chinese, is the city of Hsün hoa, the residence of a ting. (2)

2. To the Hsün-hoa ting also belong large Tibetan territories and the large Tibetan monastery of Labrang with its large district which reaches a distance of a many-days' journey

624 se of the so-called Tu jen (2) living in the city. Every day he places

2. A Chinese word, literally: "earth-people," meaning oldest inhabitants.

the insignia of his power in front of the door of his house, like a
685 petty Chinese official or a police officer. Everyone who passes the houses sees two kang (3) and a stick for administering bastinadoes

3. The kang. Chinese kia (popularly known as dia-dia in Kansu) is the rectangular piece of wood, weighing 20 pounds and about 60 centimeters in length, through which the head of a convict is stuck. The Chinese fear it less as a punishment than as a mark of shame, and it is used primarily in cases of petty thievery. The conviction lasts from one to two months, and this collar often may not be taken off at night. But the convicted person may go walking with it if he feels like it and if he has been granted bail or is a property owner.

which are used as punishment or to extract confessions. This represents the power which the li tu se still exercise over their subjects,
346 the Tu jen. The yamen of these tu se is very small. But close be-
778 side it under a three-tiered roof (Plate L) sits a colossal clay Buddha in the midst of a rambling group of buildings which have long since crumbled except for the foundation walls. In any case this structure stems from ancient times (perhaps Ming?) and was the temple of the Tu jen. A large part of the property around the temple still belongs to the Tu jen. There are many inhabitants of Hsining who maintain that the building containing the giant Buddha was not built as a temple but as a palace of the li tu se when they were still independent, around the time of the Sung Dynasty (11th
624 century). A rather large part of the city belongs to the Tu jen who
651 pay taxes to their kings and not to the Chinese officials.

The holder of the position of li tu se in Hsining was a young man in his early twenties who, in complete contrast with his father, enjoyed very little esteem. And rightly so! For, within a few years /171/ he had spent his father's entire fortune in drinking and gambling, and was now heavily in debt. Even his father had little power left over his subjects; the Chinese mandarins have now become even more the rulers. They now gather a tenth of the produce

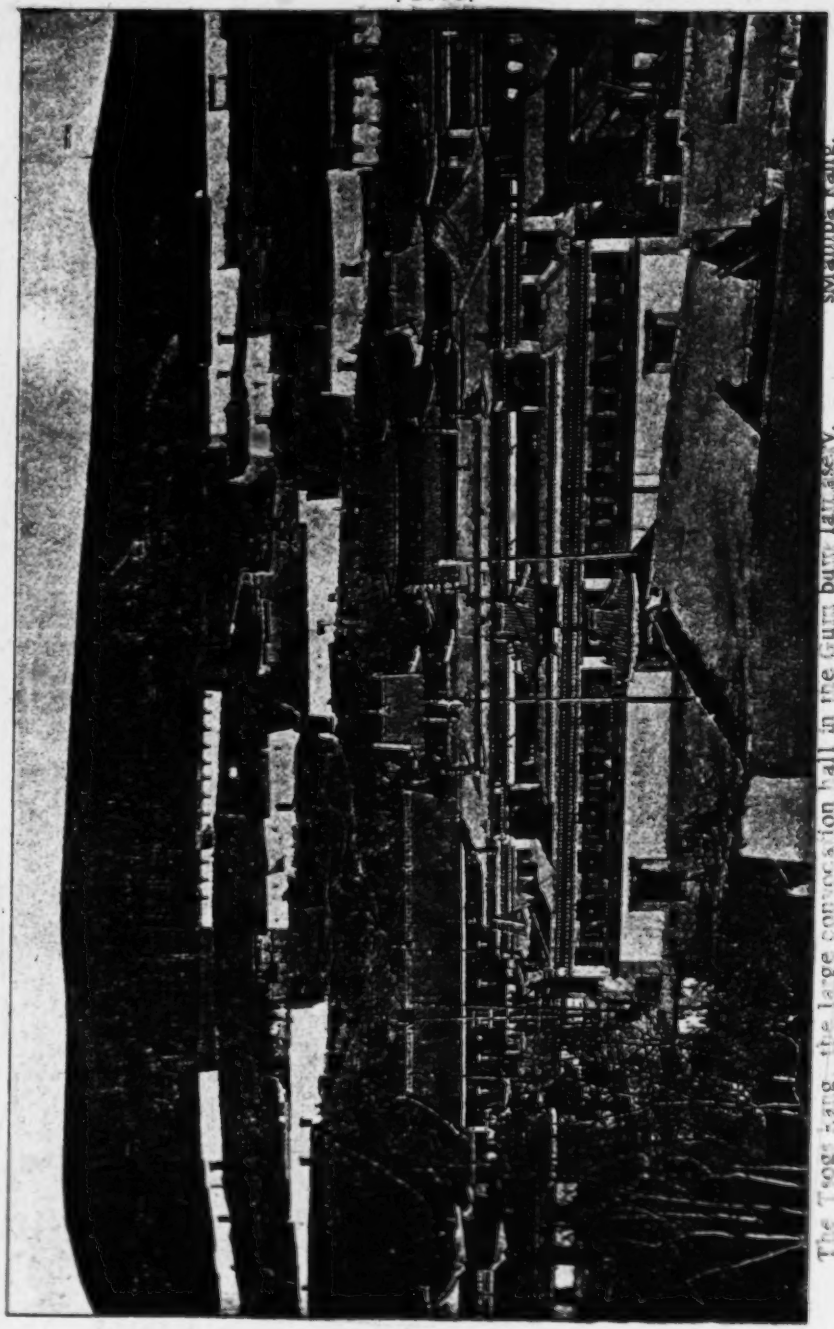
5: Tafel--353 T-3 (1905-1908) 1914 AJ1 Tibet

N.W. China AF 13

Plate XLVII

/208C/

346



The Trogs-zang, the large consecration hall in the Gum bum lamasery.

Tea kitchen.

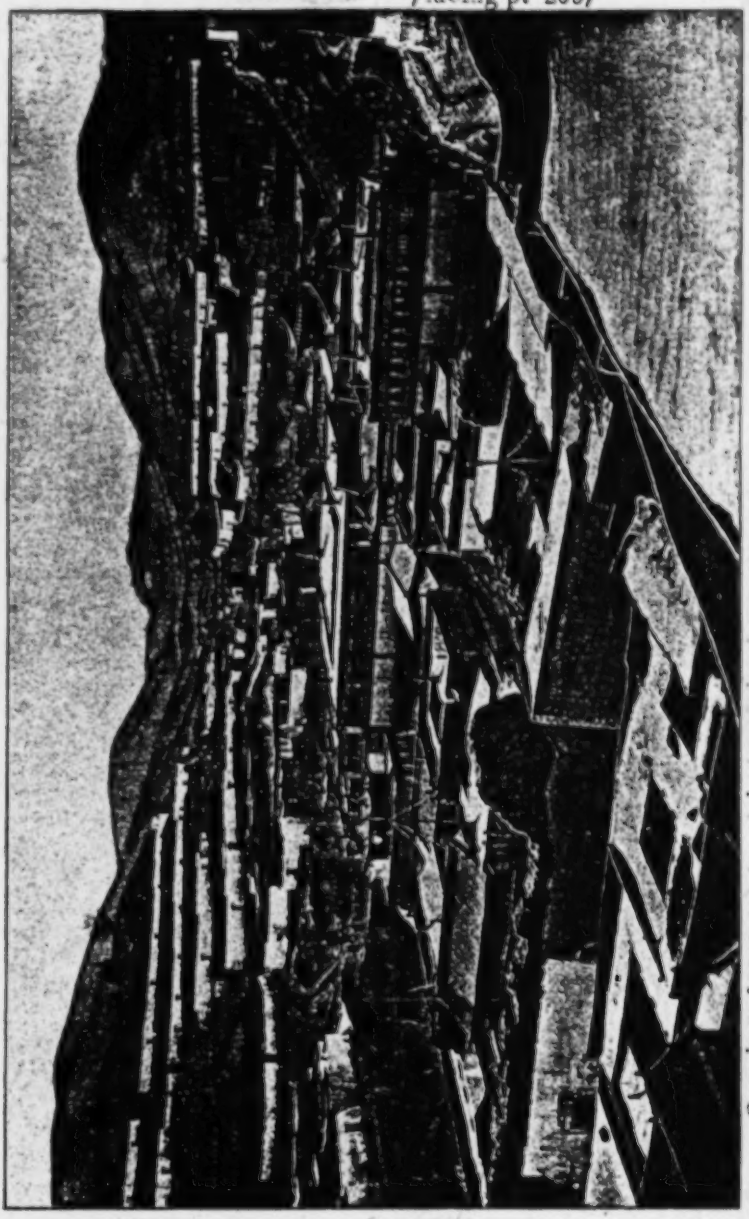
Mural of the Buddhist pictures.

5: Tafel--355 T-3 (1905-1908) 1914 AJ1 Tibet
N.W.China AF13

Plate XLVIII

/facing p. 209/

346



Gum bum Lamaserai (Pedestal) with the Gold Roof.
Private dwellings.
Temple of the Medicine Buddhas.

N.W.China AF 13
Tu ren

563 down their back their hair is spread out on a little piece of wood
291 which terminates in a plate. The latter is decorated with colored beads and cowrie shells and sticks out horizontally (Plate LIII). It is 20-25 centimeters in diameter. In order to make themselves
[302] even more beautiful and colorful, the young peasant women paint a round red disk on their Mongolian cheeks which are tanned a deep brown from the strong mountain sun. Thus, the spectacle with which one is confronted at the fairs in Wei yüan ban is in point of color and gaiety not inferior to that of the temple festival at Gum bum.

527 The chief holiday of the Tu ren occurs annually during the second
563 Chinese month and falls on the days when the rivers which have been frozen during the cold season begin to thaw, but before the field work begins. It is at the same time the annual fête of Mother Earth. The Tu ren as well as many other inhabitants of the region gather together with their wives and children for eight to ten days in order to drink, sing and play. The gathering-place is a meadow
[346] south of the walls of the town, beside old Chinese graves. There
[669] is a large temple there in pure Chinese style with two courtyards, one behind the other, and beside it a second smaller Chinese temple has been erected for the manes of the Chinese who were killed during the last rebellion. In 1896 several hundred men fell into an ambush in front of Wei yüan bu and were killed to a man by the Dungan in hand-to-hand fighting. (It was almost always a hand-
[211] to-hand battle.) Now each man's name is written on a small wooden tablet and they are set up on a long table-like structure of loam on the back wall of the temple. A young man had entered the
[782] temple with me. He lighted two thin incense sticks in front of one of the narrow wooden tablets and kowtowed three times before it. He was honoring the names of a close relative. There were incense candles burning in front of many of the other little tablets.

The festival at Wei yüan bu itself strikes the visitor as very worldly. Very few people pay any attention to the offerings, the cakes of wheat flour, the /251/ loaves of bread (1), the eggs,

252 1. The Tu ren, like the Mohammedans of Lanchow and Hochow, bake a leavened bread in small, round copper pans. Into the bread dough they mix the ashes of some kind of grass which is found near Tsing yüan and as far up as Di dao and which is burned in the fall in a sort of charcoal kiln. Otherwise only steamed, unleavened bread is
eaten throughout West China

N.W. China AFN
Kalmyk

After I had had my presents handed over, the conversation turned to European weapons and the dsassak who already had a number of Russian and English repeater guns, made every effort to buy some of my weapons. When I showed no inclination to comply with his wishes, the atmosphere became strained and I hurried to take my leave. /350/

The Barun dsassak (Plate LXXV), like all Dam Mongols, cannot be relied upon. The flour for which I had paid him up in the Wulaseta Valley, was still not ground when I came to Barun kura, and I was obliged to wait two days before I could get it. It was ground in hand-mills by old women and widows.

There were a great many beggars and cripples loafing about in the dsassak's courtyard. They mumbled their Om mani padme hung and plucked at their rosaries without ceasing. There were people coming and going all the time who paid tribute to the dsassak, and my companions were always amazed at how obsequious the Mongols were toward their ruler. Whereas the tent Tibetan shows very little respect toward his chieftain, the ordinary Mongol is bound by strict etiquette. He may never sit down with crossed legs before his prince, he must bend his right knee and remain in a half squatting, half kneeling position. If he is not invited to sit down he remains standing with his legs together. He must take his sword in his left hand and may not leave it sticking diagonally in his belt as he usually does.

The Mongol princes have incomparably greater prestige than the chieftains of the Tibetan nomads. I have already spoken of the princes' right of preëmption. Besides that, the dsassak owns his entire country, he annually apportions the pastures and also the arable land among his subjects and for this he receives his tithe in the form of animals and grain. Moreover, he demands several days of gratuitous service from each family, which the wealthier ones may pay off in the form of added taxes. On his part he feels himself responsible only toward the priests, he always supports a few lamas and gives large gifts to the monasteries. In many things he is the only source of supply for his subjects. He had large supplies stored in his warehouses in Barunkura. In them I saw pulo from Shigatse, lamb-skins from Lhasa, Nepalese amulet boxes, peacock feathers from India, saffron from Kashmir, Indian dates and cocoanut, Tibetan stag-antlers and pouches of musk, as well as American cotton materials, boots from Dankar, tea and the many little things with which the Chinese furnish the nomads of the highlands.

While I was staying there a huge felt yurt was erected in the court-yard of the dsassak, measuring 10 meters in diameter. The tribal

792 346 lamas gathered in it, in order to read the Kandyur. (Plate LXXIX). Beside the yurt there were deep holes dug, in which bucketsful of tea and thick, gluminous barley soup were cooked for the lamas and the many visitors who came for these prayer recitations.

000 Among the visitors was Dowe who had accompanied Rockhill to K'am in 1889. His eye disease which had set in shortly after his journey with Rockhill had in the meantime become so bad that he was almost blind. Two men who accompanied Kozlov on his journey to K'am also visited me and offered me their services. But they demanded such a high salary that I was unable to take them along. They boastfully told of the attack on Kozlov's caravan not far from Tsiamdo, in which 32 Tibetans were supposed to have fallen, and they spoke as though they had been the deliverers. (1) In the year

1. See in this connection, Kozlov, Mongolia I Kam, St. Petersburg, 1905, Vol. II.

1909 this same courtyard of the Barun dsassak /351/ formed the base of Colonel Kozlov's expedition. Two Cossacks guarded the camel caravan while Kozlov journeyed to K'am. The traces of this expedition were still clearly visible. In the room next to the reception-room the dsassak showed me, with a shake of his head, the place where the large Russian stove which the Cossacks built, had stood. Even the wooden tower for meteorological observations was still intact. These people were unable to rest for a minute, the dsassak observed, and in their feverish activity they opened the large well shaft in the courtyard. (1) However, today this well yields only

1. I was told apropos of the attack on the two Cossacks, that they had seen ghosts one night and shot blindly into the darkness. But there was no enemy. Perhaps the Mongols themselves wanted to steal?

brackish, polluted water. One finds good, salt-free drinking water only a good quarter-hour from Kurā. A solitary rooster had meanwhile made his home in the wooden meteorological tower. The dsassak had brought him along only as an alarm-clock in the morning. He and his fellow-tribesmen, like the Tibetans, never ate eggs. So the hens had been left behind in China. (2)

643

2. The banner of the Barun dsassak has only one squadron

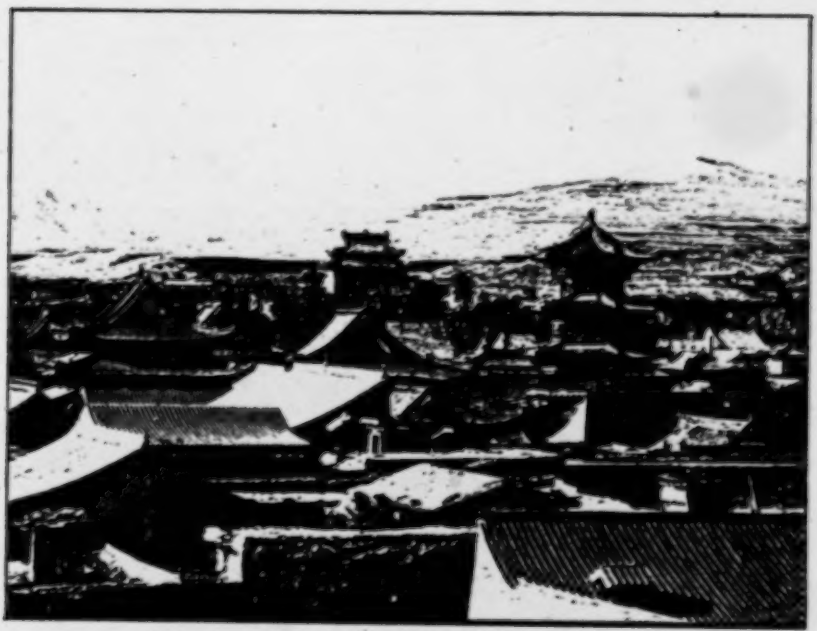
Plate LXIX. N.W. China AF13

/facing p. 305/

000

My dinner party near Rao gomba. (Tschomo tscho, Brdyal, Tsung ye, the Läwa guide, the two Tschangla guides.)

●346
341



Large mosque and minaret in Tao tschou.